the Alliance Weekly

JUNE 12, 1957

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MEO TRIBESWOMEN, LAOS (SEE PAGE 9)

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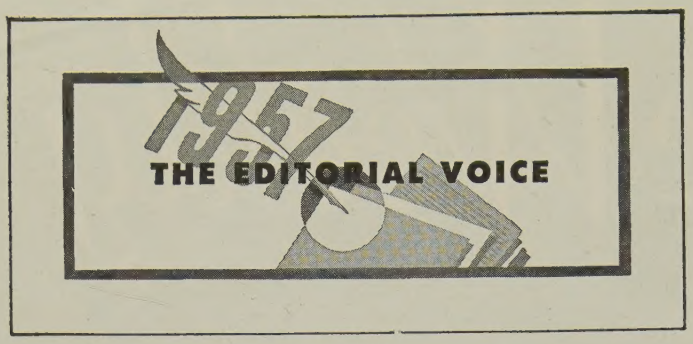

THE MONEY QUESTION NEEDS PRAYERFUL RESTUDY

The question of money and its place in the church is calling for a prayerful restudy in the light of the Holy Scriptures. The whole matter should be reappraised and adjusted to conform to the teachings of Christ.

If the New Testament is, as we claim it to be, the source of all we are to believe about spiritual things, then there is real reason to be disturbed over the present financial practices among evangelical churches. For the moment I am thinking not about the use the individual Christian makes of his money, but about the place money holds in the thought and practices of organized Christian churches and societies.

Christian truth is to be found not in the letter only, but in the mood and spirit of the New Testament as well. Our Lord's life on earth was as revealing as His words. How he felt about things, the values He placed upon them, His sympathies, His antipathies, sometimes tell us as much as His more formal teachings.

One truth we may learn from His life as well as from His doctrine is that earthly riches cannot procure human happiness. It is hard for a rich church to understand that her Lord was a poor man. Were He to appear today on our city streets as He appeared in Jerusalem He would in all probability be picked up for vagrancy. Were He to teach here what He taught the multitudes about money He would be blacklisted by churches, Bible conferences and missionary societies everywhere as unrealistic, fanatical and dangerous to organized religion.

Our Lord simply did not think about money the way His professed followers do today; and more particularly He did not give it the place our religious leaders give it. To them it is necessary; to Him it was not. He had not where to lay His head, and we have made poetry out of His poverty while being extremely careful not to share it. We have explained away His clear declaration that it is impossible for a rich man to enter the kingdom of heaven. We have comingled the teaching of Christ with the teachings of Benjamin Franklin and the dollar-sign philosophers which America has produced in such abundance, and Christ's teachings have lost their meaning for us.

Church finances are a good and proper part of church life, but there is an ever-present danger that they will grow too important in the thinking of the church officers and slowly crowd out more vital things. In our local assemblies and other evangelical organizations there are signs that should disturb us greatly, signs of degeneration and decay that can only lead to spiritual death if the infection is not discovered and checked.

To be specific, some of our religious leaders appear to have developed mercantile minds and have come to judge all things by their effect upon the church finances. What a church can or cannot do is decided by the state of the treasury. Its spiritual outgo is determined by its financial income, with no margin for miracle and no recognition of a spiritual ministry unrelated to money. Such evil practice results from an erroneous attitude toward the whole financial question as it relates to religion.

It is an ominous thing in any church when the treasurer begins to exercise power. Since he may be presumed to be a man of God he should have a place equal to that of any other member, and if he is a man of gifts and virtues he will naturally have certain influence among the brethren. This is right and normal as long as he exercises his influence as a man of God and not as a treasurer. The moment he becomes important *because* he is treasurer the Spirit will be grieved and His manifestations will begin to diminish. Then will follow coldness and spiritual sterility which we will try desperately to cure by wild appeals to God for revival. That the revival never comes is due altogether to the fact that we are violating the laws of God and forcing the Spirit to withdraw His power from us.

Again, it is a sign and a portent when a member is cultivated for his generosity and given a place of eminence in the church out of proportion to his spiritual gifts and graces. To court a Christian for his financial contributions is as evil a thing as to marry a man for his money. To flatter a man for any reason whatever is to degrade ourselves and imperil his soul. To flatter a man because he is a heavy giver is to offer him a concealed affront as well, for back of the purring and the smirking is the hidden opinion that the man's money is more important than the man and more to be esteemed.

The Bible has much to say about money and its place in the work and worship of the church. It is possible to bring our thinking and practice into accord with the will of God in this matter as in all others.

More on this next week.

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LARGER, BETTER LOOKING, AND BIWEEKLY

Beginning with the first issue of 1958 we'll have a new name and we'll be larger, better looking and biweekly.

So ruled the Sixtieth General Council of The Christian and Missionary Alliance, which met at Charlotte, North Carolina, May 15-21.

With only one dissenting vote the Council decided to enlarge THE ALLIANCE WEEKLY to a twenty-page magazine. The cover will be of heavier, coated stock, and in color. It will be issued every second Wednesday and the name will be changed to "The Alliance Witness."

Fuller information will be published soon.

May We Expect Revival Again?

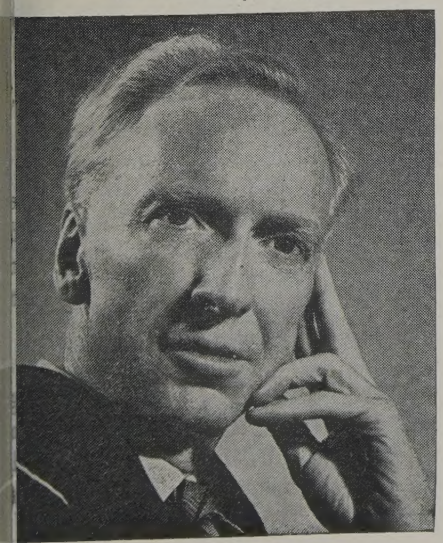
By OSWALD J. SMITH, LITT.D.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (ACTS 2:17).

IF Peter could speak of Pentecost as being in the "last days," then we are living in the "last hours" of the last days. This is Saturday night in the history of the church. It is the eleventh hour. Pentecost was the beginning of the beginning of the "last days." Our generation marks the approaching end of the "last days." The "last hours" are upon us.

God has declared that in the last days He would pour out of His Spirit. That promise was partially fulfilled on the day of Pentecost. But it remains for us to see the final and complete fulfillment. Let me remind you that this is still the dispensation of the Holy Spirit. Have we, then, Scripture to warrant the hope of another great outpouring of the Spirit of God as we enter the last hours of the last days of this age? I believe we have. It is my deep conviction that God is waiting to pour out His Spirit once again, and that wherever He can find a people who will meet His conditions, He will give flood tides of mighty revival. And this outpouring of the Holy Spirit is the greatest need of the hour.

Dr. Oswald J. Smith



But is this outpouring for a select few? Is it only for spiritual leaders, and for men alone? By no means. Thank God, His Word is absolutely clear and conclusive. "I will pour out of my Spirit," He declares, "upon all flesh." Upon old flesh and young flesh, upon rich flesh and poor flesh, upon high flesh and low flesh--"all flesh."

"And your sons and your daughters shall prophesy . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Not only the men but the women; not only the old but the young; not only the high but the low. Daughters will prophesy, and handmaidens as well.

All may claim a part. It is to be a great universal outpouring for all peoples everywhere. Anyone may have it, any church expect it. This is the solution of all problems. Not money, but the outpoured Spirit. Not how to get the attention of the people, but how to secure the operation of the Holy Ghost. Not better preaching, but Holy Ghost preaching. "I will pour out of my Spirit upon all flesh." This, my brethren, is the greatest need of the hour.

There was no mistaking what had happened. "This is that," was Peter's verdict. It had been foretold long, long ago. "This is that." Joel had prophesied it, and at last his word had come to pass. "This is that." It was a definite, a genuine, a real experience. Something happened, something so wonderful, so amazing, so unusual that no one could possibly be deluded or deceived. It was no mere "believism," but a sure-enough, wide-awake, soul-satisfying experience. Things happened. Something came of it. It bore immediate fruit. There was a true outcome. It was not for self but for others. It did not send them in to seek manifestations; it sent them out to do things for God.

Dr. Smith is an indefatigable servant of the Lord, traveling extensively throughout the world in Bible and missionary convention work. He founded Peoples Church, Toronto, Canada, in 1928, and has since served as its pastor. The church gives over $300,000 annually to missions.

How did it happen? What was its cause? Just two things. First, a ten days' prayer meeting. Not a play-meeting but a prayer meeting. You know we are so busy these days that God cannot get our ear. We will not be quiet and still long enough for Him to speak to us. Prayer, real prayer, hours of unbroken, uninterrupted waiting on God, seems to be largely an experience of the past.

But they waited. God got them still. Do you grasp it? God secured their attention for ten days. Peter forgot his fishing, Matthew his tax collecting. Business was suspended, for the time at least. Everything that might detract had been set aside. They "continued with one accord in prayer and supplication." Thus God made them ready. They were now prepared for the mighty outpouring of the Holy Ghost.

And that is still the secret—prayer. Get alone with God. Be quiet long enough for Him to talk. Pray until you are prayed through and prayed out, until you have prayed about every problem. Then when God has settled your problems let Him give you the new vision. Stay in His presence until you can see things through His eyes, until you can see

what He wants you to see. He will speak to you about hindrances and obstacles that you never dreamed existed. He will show you what is the matter if you wait long enough. Therefore, don't be impatient at the delay, but pray on and on and on. Delay is not denial. They prayed.

They also believed God. That is the second condition—faith. They put their trust in His Word. What was that Word? It first occurs in Luke: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (24:49). Then Jesus gave it again in Acts: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (1:4, 5). And, finally, in verse 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

It was to these promises they pinned their faith. Not to a feeling nor to a hope or a desire, but to the living Word of God. They *knew,* knew without a doubt, that their Lord's Word would be fulfilled, and they waited.

Mark you, it was not intellectual presumption. Ah, no! It was real faith, faith that waited, faith that expected, faith that reckoned on God. What mattered it to them that they had tarried seven days and received nothing? Did they not have His promise? And was He not true? But why did they not simply believe that the Spirit had been outpoured and commence work? Ah! they wanted something real. And besides, there would have been no outcome to prove it. It would have been a hollow thing. The outcome they sought would be manifest to all. Jesus had said "until . . .". Hence, faith kept them on their faces "until." We, too, may wait, waiting in believing prayer, "until" the Spirit is poured out upon us and on the Christless masses to whom we minister. ◆ ◆ ◆

VOLUME 92 NUMBER 24

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Human Effort in Religion

By GEORGE MATHESON

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Exod. 14:15).

There is a time when the best service of God is not prayer but action. God says to Moses, "Why spend your time in crying for divine help when there are *human* hands fit for the work; instead of speaking to *Me,* speak to the children of Israel, that they go forward."

Moses had always been lethargic about action; his natural meekness may have been want of energy. He seems to have expected a purely divine interference—a bolt from the blue or an earthquake or a legion of angels; his vision of the burning bush doubtless suggested something drastic. He perhaps even thought it wrong to use physical means. Ought not *God* to have all the glory?

If God willed that the children should recover, there was no use for a doctor. If God was their natural preserver there was no need for vaccination. There was a short road to the land of Canaan—the divine road; why take the human way! God answered, "Because it is the *long* way; because it requires more time and trouble, and therefore more faith and love." And so God answers still to every soul that asks why He has made life so difficult. He says, "It is better to gain than to get; it is better to win than to wear; it is better to conquer your possession than to carry it, unresisting, home."

I thank Thee, O Lord, that Thou hast led me towards the land of Canaan by the *long* way. With Thy full presence I could have reached it in an hour; but then, I might have lost it in an hour. I should not have been fitted for it, trained for it, educated for it. I thank Thee that on my pilgrimage Thy face has been veiled to me. If Thy power had been perfectly active I should have had nothing to do. I might have closed the hospitals, the infirmaries, the houses of refuge. And the closing of my care would have been the closing of my love. The invalids would have been cured at my expense—at the expense of all that is good in me. I should have had no room for pity, no place for solicitude, nor corner for care, no margin for human sacrifice. I should have had neither Martha's portion nor Mary's—neither the working nor the waiting.

But, O my Father, I bless Thee that Thou hast left me room for both—room to work and room to wait, human power and human patience. I bless Thee that there is silence enough in heaven for my voice to be heard on earth. I bless Thee that the veil of Thy temple has not been wholly rent in twain. If it were, Thy light would dispense with my faith, Thy force would supersede my acting, Thy will would prevent my effort, Thy sacrifice would make useless my love. I will praise Thee for the rim of darkness round Thy sun—that Thou hast sent Israel's children by the lengthened way!

"All the World"

Alliance missionaries go into "all the world" . . . 22 foreign fields with 57 million people . . . we saw it all at the Council missionary rally

By REV. CLIFFORD E. HARROD

THEY came from strange places. They wore strange clothes and carried strange instruments. They caused traffic to stop, people to gawk and ask questions. . . . These were the foreign legionnaires of The Christian and Missionary Alliance."

Thus did a Charlotte (N. C.) newspaper report on the missionary parade that preceded the great missionary rally at General Council. We shall long remember the Sunday afternoon for: the colorful garb of the men and women who carry our banner into the struggle for men's minds, loyalties and souls . . . the international flavor as they gathered to march through Charlotte . . . the Monroe High School Band as they struck up "Onward Christian Soldiers" . . . picked up by the seventy-five-voice Preachers Chorus as they fell into line . . . Alliance dignitaries on parade (in cars!) . . . foot-weary veterans and eager Bible-carrying recruits . . . Park Center at last to face the battery of cameras and happy friends . . .

The march to the platform and Dr. R. R. Brown's reading of the Great Commission, "Go ye into *all the world*" . . . "I give you His servants, your missionaries; His slaves, their servants!" . . . the enthusiastic heart-grabbing applause of 4,200 people . . . the theme-carrying platform . . . "The Truth . . . The Task . . . The Toilers" . . . the world globe silently reminding of our world-wide responsibility . . . the "each-in-his-own-language" quoting of the Scripture . . . twenty-five languages represented . . . brother Thai's prayer in Vietnamese . . . stirring songs by the Preachers Chorus . . . "Quit You Like Men, Be Strong" . . . "March On—Till the Whole World Knows" . . . "Lord, Send Me There!"

Our Foreign Secretary's treatment of "The World and God's Purpose" . . . "Let us fit into God's program . . . let us toil on till He shall come whose right it is to reign!" . . . Rev. A. C. Eicher, of India, and "The World and His Word" . . . "His Word must be translated so the people can understand!" . . . "The Alliance witnesses in more than 135 languages and dialects" . . . singing, with new meaning, "Wonderful Words of Life" . . . Rev. A. M. Sluyter, of Peru, speaking on "The World and His Work" . . . "His work is to call out a people for His own name!" . . . "God's work will go on to completion . . . it is punctuated with the two-letter word *Go!* . . . The finishing of His Church is our major task" . . .

Dr. Brown's appeal for the offering: "Roll out the barrels and open your purses!" (we did!) . . . the rhythmic anthem of the Ivory Coasters, repeated by popular demand . . . "The World and His Workers" presented by veteran missionary Frances E. Eisensmith, of Congo . . . "The gifts are many—the call is one!" "The most-needed gift is that of the Holy Spirit" . . . Rev. Ray Clemmer, of the Philippines, reminding us of the important place of the national workers . . . "Fifty-three million souls wait for the gospel from the lips of some Alliance missionary . . . 786 missionaries are not enough . . . 2,651 loyal nationals join hands in the task . . . carrying the banner of Christ!" . . . the Vietnamese musical version of John 3:16 . . .

Dr. Brown's warning: "We are in danger of losing sight of our objective and our motivation . . . we must make a heroic stand for evangelism—nothing less! . . . we must send out men and women with a 'Woe is me' on their hearts . . . not provide governments with handmaids for social reforms!" . . . "Christ is waiting to receive the harvest . . . let us beware spending too much of our money on the ninety and nine . . . let us not shorthand the harvest fields of the world" . . . The introduction of Rev. H. G. Crisman, sixty-one years a missionary . . . his leading the eight "freshman" missionaries onto the platform for presentation . . . the spontaneous offering ($1,523) to help "send them there" . . . more than 100 young people who indicated willingness to go . . . the impassioned prayer of our beloved President H. L. Turner for them . . .

Leaving the Center feeling that the theme "All the World" had been indelibly imprinted upon every heart and mind and that you were proud to have a small part in such a program!

Greetings from President Eisenhower

In the first session of the General Council, meeting in Charlotte, North Carolina, on May 15, Dr. H. L. Turner read a congratulatory message from President Dwight D. Eisenhower. The message read:

TO THE MEMBERS AND FRIENDS OF THE CHRISTIAN AND MISSIONARY ALLIANCE CHURCHES MEETING IN THE ANNUAL COUNCIL, I SEND GREETINGS. AS YOU REVIEW THE PROGRESS OF THE PAST YEAR AND MAKE PLANS FOR THE NEXT YOU ARE STRENGTHENED BY THE KNOWLEDGE OF ACHIEVEMENT AND INSPIRED BY CONTINUING SERVICE TO GOD AND NEIGHBOR. CONGRATULATIONS AND BEST WISHES.—DWIGHT D. EISENHOWER.

Are We Making a Theater Of God's Sanctuary?

By REV. OLAV EIKLAND

A SUBTLE spirit is invading the Christian church in America today. Imperceptibly a transformation is taking place, converting the sacred precinct into a stage and the pew into a theater seat.

Theatrical performances in church are not limited to scenes in which persons "make up" and play their given part on the stage. Even church worship may become a dramatic performance. If a preacher is more self-conscious than God-conscious, and if the listening audience is thinking more of what the preacher says than of what God is saying through him, the church is entering that ominous transition from the spiritual to the dramatic.

A simple test will show how far a church has gone in its conversion into a theater: If you are a preacher and you return home from a preaching engagement more occupied with the reaction of your listening audience to yourself or your presentation of the message than with the effect a God-given message may have had on the souls of your hearers, you are in danger of turning your pulpit into a stage. If you listen to a preacher and are more aware of the speaker himself than of his message, thinking more of who is preaching and how he is preaching than what he is preaching, you are in danger of making your pew into a theater seat.

The essence of theatrical life is the fictional presentation on the stage of real life. In the religious sphere, if spiritual realities be not constantly flowing in and out of our mind and soul from open contact with the divine Fountain, our church performances will tend to become dramatic repetitions of what were once living realities.

World observers appraise much religious performances under the category of drama. Grace Nies Fletcher, recalling her childhood experience in the church where her father was minister, says: "In those days class meeting in our church took the place of both the confessional and the psychiatrist's couch, where anyone could get spiritual and emotional catharsis by relating the ways in which he had sinned and repented during the past week. Every Tuesday evening our small vestry was mobbed by seekers for human drama more thrilling than the neighborhood movie because you knew the actors intimately" *(Reader's Digest Condensed Books,* Vol. 2, 1956, p. 283).

What in that day was real this writer mistakes for drama because her childhood memories were interpreted by her actual observation of modern church life. A great change has come over Christ's church in America since the time Mrs. Fletcher was a child. Our church worship has become formal, following more or less the Minister's Manual or the printed weekly program of the local church, giving our services the character of a performance.

What is the real cause of such degeneration in church life? We have lost the consciousness of God's presence in our meditation and have substituted self-control for God-control in divine worship. To get man away from God's presence and directives has been Satan's aim from the beginning, for when Christ's church becomes man-controlled the devil finds a door of entry as a rival of Christ to control the church. Satan's objective is to attack the preëminence of Christ and to remove Him from His headship.

Many are the spirits Satan mobilizes to aid him in gaining influence in the churches. Naming a few may suffice: the spirit of fear, the spirit of envy and pride, the spirit of vanity, of gossip, of complacency and apathy, of heresy and hypocrisy. These spirits easily take on the false garb of holiness, or at least respectability, making many sincere souls unaware of their real identity.

Men under direction of these spirits are dressed for their dramatic performances in church and all play perfectly their part. Leading members of the church thus become actors, and there are many different performers ranging from the boisterous hillbilly performers to the dignified ecclesiastics.

What place has the Head of the church, the Son of God, in such a situation? He is put on a pedestal as an object of worship, inarticulate and impotent, and He walks not in the midst of the golden candlesticks. God has become an object of admiration rather than adoration. Christ's censure of such worshipers is: They honor "me with their lips."

Let us go to God's mirror and see how we appear in God's sight. There we shall also see our glorious Lord in the true light. By beholding as in a glass the glory of the Lord we shall be changed into the same image. That glory will make us to be, not imitators of a screen star but reflectors of the true Morning Star who will never fade away but shine forever and ever. ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Court rules parsonage not a sacred building: The Florida Supreme Court ruled at Tallahassee that a parsonage is not a sacred building. It reversed a Circuit Court judge in Sarasota who denied a liquor license to a place of business within 500 feet of a parsonage. The Supreme Court said that a parsonage, except for the "goodness of its occupant," does not differ from any other residence because it is used for secular and not religious purposes.

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Abandon plans for 1957 Evangelical congress: Plans for holding the 1957 German Evangelical Church Day (DEKT) congress in Erfurt, Thuringia, Soviet Zone, have been abandoned and lack of time will prevent shifting the meeting to West Germany. The announcement was made in Berlin by Dr. Reinhold von Thadden-Trieglaff, president of the German Protestant lay movement, after DEKT's presidium voted to reject conditions laid down by East German authorities for holding the religious rally in the Communist-ruled area.

ABROAD

Mark 75th anniversary of Protestantism in Guatemala: An estimated 5,000 persons from over the country gathered at Guatemala City for week-long celebrations marking the seventy-fifth anniversary of the introduction of Protestantism into Guatemala. The celebrations were organized by the Presbyterian Church's mission in Guatemala to commemorate the invitation issued in 1882 by President Justo Rufino Barrios to the Presbyterian Church in New York to send missionaries to his country.

MISSIONS

Great grandmother becomes missionary: A seventy-eight-year-old great grandmother arrived at Lagos, Nigeria, by plane to serve as a volunteer Southern Baptist missionary for six months. Mrs. J. L. Anthony, a member of the University Baptist Church at Abilene, Tex., said she went to Africa because "I figure I can help win more people to Christ there than anywhere else." She will assist Rev. Milford Howell, a missionary in the Warri Province of Nigeria. Her main job will be to teach native Bible classes.

●

Says Christ most unpopular figure in business world: A prominent commercial executive told a rally at Singapore sponsored by the Southern Malaya Methodist Youth Institute that "Christ has become the most unpopular figure in the business world." Ee Soon-howe, Far East manager of a big British beverage manufacturing firm, declared that "Christ is unwanted because He and the little discrepancies in the balance sheets or income tax returns do not agree."

PEOPLE SAY

Roger L. Fredrikson, professor of religion in Ottawa (Kan.) University, and minister of First Baptist Church in Ottawa: "This is an hour when people are beating on the door of the church, the mentally ill, the alcoholics, disturbed young people, sophisticated worldlings. They have seen our light in the window but the question we must ask ourselves is whether we have 'bread' to feed them in their hour of need."

●

Dr. John F. Anderson, Jr., pastor of First Presbyterian Church, Dallas, Tex.: "The whole man must be redeemed, and if the whole gospel is to be preached to the whole world nothing but the whole church is enough to do it. The layman and the minister together must go out to win the whole man."

PEOPLE

Dallas pastor elected Presbyterian moderator: Dr. William M. Elliott, Jr., pastor of Highland Park Church, Dallas, Tex., was elected moderator of the Presbyterian Church in the U. S. (Southern) at its ninety-seventh General Assembly in Birmingham, Ala. He succeeds Dr. William Taliaferro Thompson, retiring professor at Union Theological Seminary, Richmond, Va.

●

General Hershey gets chaplaincy award: General Lewis B. Hershey, national director of Selective Service, was awarded the Distinguished Service Medal by the Military Chaplains Association at a dinner in Boston. He was cited for his "rare insight and appreciation of those intangible qualities of the mind and spirit which constitute the real power of the nation."

●

Protestant head named vice-premier of Indonesia: Dr. Johannes Leimena, chairman of the Indonesia Christian (Protestant) Party, was named vice-premier in the new cabinet of President Sukarno. Dr. Leimena, who was Minister of Health in the previous government, also will serve as Minister of Social Affairs in the new government. The new Premier is Dr. Ir Djuanda, a Moslem.

ODDITIES IN THE NEWS

Church launches cross-country shut-in service: Clifford Presbyterian Church in Cincinnati, Ohio, inaugurated a cross-country shut-in service which its pastor, Rev. Evert A. Cremer, believes is the first ever attempted in the United States. Mr. Cremer's sermon and the hour-long church service were heard by shut-ins in the Cincinnati area and a small group of Ohioans in St. Petersburg, Fla., over leased telephone wires.

WELDON B. BLACKFORD, Editor

Full-time Service in a Secular Career

By WALTER J. HELSING, M.D.
Rochester, Pa.

Walter and I grew up together in the same Alliance church. We were members of the same young people's group and faithfully supported the services of the church throughout our early school years.

Our paths separated when God called me away to school to prepare for the ministry, and Walter to school in preparation for the medical profession. Today Walter is a very gifted bone surgeon and associated with one of the nation's outstanding bone surgeons. God has given him a wonderful testimony to hundreds of people and all who know him admire his devoted life and witness for the Lord. He is enjoying a respected and effective ministry in the church in which we grew up.

I asked Walter to write this testimony for it is my conviction that AYFers must realize that God needs full-time servants in the professional world as truly as He needs full-time servants in the ministerial world.—WELDON B. BLACKFORD.

In the Book of Joshua we read: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (1:8).

The closing portion of this verse mentions two words which are the subject of much conversation, especially among the young people of our nation today: they are *prosperity* and *success*. It is only natural for one to desire success and prosperity in whatever field of endeavor he or she chooses to pursue.

But the most important thing that we as young people must realize in making plans for the future is whether or not we are entirely within the center of God's will. If we do not seek the face of the Lord in our careers, it will soon become evident that the success and prosperity we anticipate may not be forthcoming. That is not to say that people who are obviously outside of God's will do not enjoy success. We see many examples to the contrary all about us every day. But, when we are speaking in terms of eternal matters, worldly success is very short-lived.

Let us look more closely at the verse to see what God through the Holy Spirit has set as prerequisites for this spiritual success and prosperity.

First, note that "this book of the law shall not depart out of thy mouth." In other words, we are to be so familiar and engrossed in the study of God's Word daily that we will be continually aware of what God wants us to do in every situation that confronts us.

The verse further states that we are to meditate upon the things in God's Word day and night in order to follow all that is written therein. If we sincerely and honestly meditate daily before God, He has promised to make His will fully known concerning any decision we make. It is then, and only then, that we can properly use our energy and the faculties God has given us to attain the goals we are seeking.

This is just as true in the life of one deciding upon a career in one of the branches of medicine, business, industry or any of the other professions as it is for the person who feels he has a call into the so-called full-time service of the ministry. Regardless of the various circles of interest in which we find ourselves in the daily routine, we must each have a *full-time* Christian experience in our hearts. This can only be realized by God's saving power through simple faith, and personally receiving Christ as Saviour. It is then and then only that we can expect to achieve any degree of success or prosperity, because without this wonderful experience all other gain must be counted as loss.

The Bulletin Board

Holiday youth rallies have been the order for a number of years in the Illinois AYF area. At best there were not too many churches and even fewer organized youth fellowships. Attendance at the rallies was poor and it was questionable if many youth were actually being reached.

Two years ago they organized overnight AYF rallies, beginning on a Friday evening and closing about five o'clock Saturday afternoon.

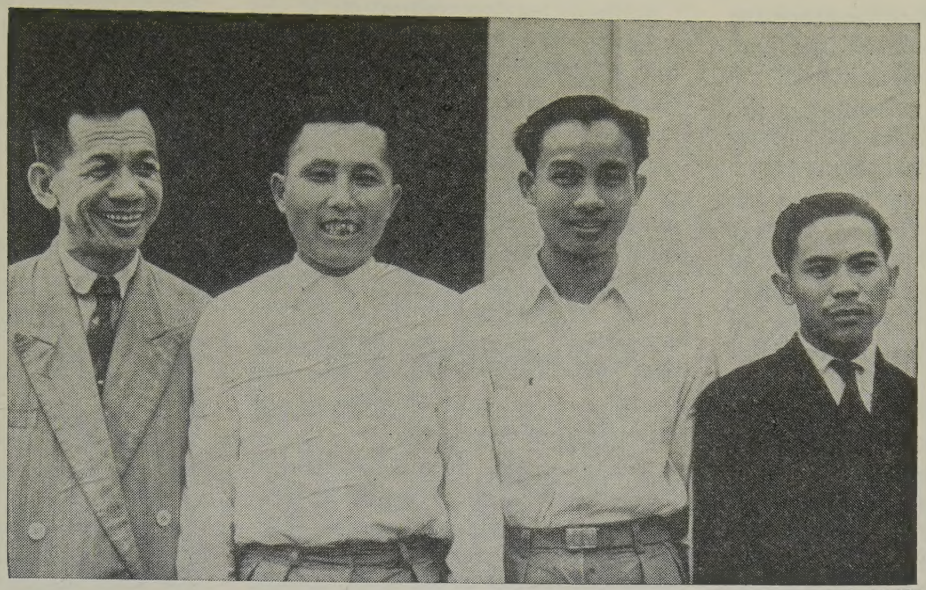
Four such rallies have now been held, and they are reaching young people! The speakers are chosen and the program is geared to reach and challenge junior, senior and post-high school young people. Registrations are made by mail well in advance of the two-day rally. The program includes a Friday night meeting, overnight accommodations, and a full day of workshops, Bible quizzes, panel discussions and Bible messages on Saturday. At the most recent rally over one hundred young people registered, and seventy-eight were guests in homes Friday night.

AYF Guide

June 17-21

Bible Reading Plan for School Days

Monday .....Genesis 41:29-57
Tuesday .....Psalm 44
Wednesday .....Luke 4:16-30
Thursday .....Psalm 91
Friday .....Acts 23:1-22



G. E. ROFFE

Officers of the Laotian Church: Rev. Saly Kounthapannya, president; Mr. Vang Yi, vice-president; Mr. Thong Soun, secretary; Mr. Sô Sou, treasurer

The Laotian Church Assumes Leadership

By REV. G. EDWARD ROFFE

"I HEREBY declare the establishment of the Gospel Church of Laos an accomplished fact. This fulfills the plan and purpose of the Mission which has long labored to bring into being a church that, independent of foreign control and in dependence upon God, would be able to witness effectively for Jesus Christ throughout the land. You, the assembled accredited delegates of forty-two churches and church groups, have officially elected the four officers of the national church, viz., president, vice-president, secretary and treasurer, in accordance with the provisions of the Church Constitution. This duly elected body now takes office and the national church assembly will proceed with business."

The speaker: Rev. Saly Kounthapannya. The place: Xieng Khouang, Laos. The time: March, 1957. The occasion: The first General Assembly of the Gospel Church of Laos.

Mr. Saly had just been elected the first president of the church. A few ballots, mistakenly cast for various missionaries, were declared null and void, but an overwhelming majority bore the name of Mr. Saly. Along with him the following were elected: Mr. Vang Yi, vice-president; Mr. Thong Soun, secretary; Mr. Sô Sou, treasurer. Mr. Saly is the only ordained pastor at present. Mr. Vang Yi is the pro tempore pastor of the Xieng Khouang church. Mr. Thong Soun recently assumed the pastorate of the Vientiane church, while Mr. Sô Sou is presiding elder of a church near Xieng Khouang. The president and the secretary are Lao; the vice-president and the treasurer are Mèo.

Prior to 1950 the number of baptized believers in North Laos was so small and those believers so scattered that no organization was possible except on a most limited and local basis. But in May and June of 1950 there was such a turning of people to the Lord that, almost overnight, the number of believers among the tribespeople in the province of Xieng Khouang exceeded the thousand mark. This number increased rapidly across the next few years until some five thousand Khamhu and Mèo had made a profession of faith. By late 1954 steps were taken to organize the church in Xieng Khouang at district level.

Gradually, in a less spectacular manner but nonetheless surely, God was working in the province of Luang Prabang as well as, to some extent, in Vientiane Province, turning tribespeople to the Lord Jesus. By the end of 1955 it was deemed feasible to set up a provincial church organization in Luang Prabang.

These were but steps toward a definite goal, the formal organization of a national church. The Mission, eager to bring about a field-wide setup, suggested the drafting of a constitution, but the church leadership, feeling itself inadequate, asked the Mission to take the initiative. Consequently, 1956 saw the formation of a joint (Mission-Church) constitutional committee which, after drawing a tentative draft constitution, dissolved itself in favor of a church constitutional committee. The latter met at Vientiane in November, 1956, and drew up a definite draft constitution which was presented to and adopted by a constituent assembly meeting in Xieng Khouang six weeks later.

The constitution provides for a General Assembly composed of delegates from local churches, members of the national church, to meet annually. Its four officers, elected for

a two-year term, act as the executive committee of the church and meet with the executive committee of the Mission as a joint executive committee to consider all business affecting both church and Mission.

Before taking up any business the delegates listened to a message brought by the missionary who acted as adviser to the assembly. Evening sessions and Sunday were reserved for devotional periods, when missionaries and nationals shared in the ministry of the Word. The morning and afternoon business sessions (representing an unusually long period of mental concentration on the part of these simple hill people from the backwoods of the country) proceeded in a remarkably orderly fashion under the creditable presidency of Mr. Saly.

The fifty-five delegates, who had gathered from widely-scattered sections of North Laos, speaking different languages as mother tongues and different dialects within those languages, realized increasingly the essential unity of the church. As matters were discussed and decisions made, there was a growing awareness of the fact that those decisions were binding on the member churches; no longer was each church group a law unto itself, but each local church was now bound by membership in the national body to respect all action taken by the assembly insofar as it affected the local church.

Both in matters submitted to the assembly and in those presented to the joint executive committee for discussion and action, there was evidence of a recognition of problems and a maturity of thought and planning. There was manifest also a concern that the nascent church make progress in the matter of increasing reliance upon its divine Head. Coöperation with rather than subservient dependence on the Mission was stressed and in the best tradition of oneness of purpose and fellowship in the Spirit.

There remains the delicate matter of securing official recognition from a government which proclaims Buddhism as the state religion. To present a unified front and a simplified approach, it may be well for this new church, brought into being under the ministry of the Alliance in North Laos, to seek organic union with its sister church born of the endeavors of the Swiss Brethren Mission in South Laos. This proposition is already in the prediscussion stage, having been considered by the first assembly which authorized its executive committee to make contact with the church in South Laos with a view to sounding out the possibility of union. With a single constitution and the larger body resulting from united forces, the chances of recognition on a national scale would be greater.

Much prayer offered on behalf of this young church will mean that the perils and pitfalls of the future will be braved, progress will be assured, and a solid structure will be erected to the glory of God and the furtherance of the gospel in the land of Laos.

Delegates to the first general assembly of the Gospel Church of Laos held at Xieng Khouang

G. E. ROFFE

Villagers Take the Initiative

By EVELYN RYCHNER, *Ecuador*

A man from a nearby village asked that we bring the gospel to his people. He said at least fourteen people were interested. As Quiroga village is known for its fanaticism, the national worker advised beginning with much caution.

We made our first trip there one week later. Minutes after our arrival about seventeen people had gathered in a home, "hearing and asking questions." Before we left arrangements were made for a meeting to be held on a Sunday afternoon two weeks later, with only the national worker and his son present, as they feared the presence of the foreign missionaries would attract too much attention. Occasional meetings have been held since, and so far the enemies of the gospel have taken no serious action against us, although some have shouted after us *"diablo"* ("devil").

Three months later, during Holy Week, we held two evening services in which we portrayed the last days of our Lord and Saviour upon this earth. The first night over one hundred people attended, and after the message, illustrated with pictures on the life of Christ, we handed out more than a hundred tracts. We also sold nine Gospels of John in magazine format. Those who were present enthusiastically invited us to return the following evening. No violence was manifested at any time! Praise God! At the next meeting the attendance was at least doubled, if not tripled.

We are now waiting a further invitation to hold another meeting. The interested people want to see how their neighbors react. There are many hungry hearts in Quiroga but as yet not a single true believer. Pray that God will give a rich harvest in that place. It is a miracle that this door has been opened. We believe God has worked in answer to the prayer and fasting which has become a practice with a few earnest Christians in Agato.

anish Rebel, by Johannes Knudsen. luhlenberg Press (1955), Philadelhia, Pa. 242 pages, $3.50.

Danish Rebel constitutes the life tory and personal viewpoint of N.F.S. rundtvig. However, this volume is uch more than an ordinary biography. n it the author causes us not merely "see" but to "feel" the passage of a reat soul from the good soil of Denark, from the formalistic bondage of ne state church of that country in the ineteenth century to the exhilaration f freedom in Christ. There will be ose who will, no doubt, be sharply isappointed that Grundtvig did not arry his "rebellion" quite through to ne breaking point, that he never did eave the established church. But those ho are thus disappointed should reember that the early apostles did not eave the Hebrew synagogue until they ere excommunicated. Even in the crimonious debate with Professor laussen of the Danish Seminary, rundtvig was never faced with exommunication.

There will be also those who will aise the cry of "liberalism" against rundtvig because of his concept as to hat constitutes authority. But one must ppreciate the philosophical struggles f Grundtvig. Grundtvig had been eeply influenced by the philosophy f Kant, who held that the nature of eality was unknowable. The German neologian, Schleiermacher, following ant, had defined religion as a "feelng of dependence upon God." Such rocedure was an offense to Grundtvig. or him, God must be both the "known" nd the "knowable." Otherwise, practically speaking, there may as well e no God. How may God be aprehended?

This brings us face to face with the sue of authority. Grundtvig grounds uthority within the church. However, t this point it is very necessary to nderstand Grundtvig's concept of the hurch. The Danish Rebel was leagues emoved from papism, or anything like . The church is the dynamic, witnessng, confessing, believing Body of Jesus hrist who is its resurrected, returning ead, Grundtvig declares. The relaonship of the Bible, especially the ew Testament, to the church is that ne latter is the written record of the rmer, in historic continuity. Grundtg's error—for no one man is free om doctrinal indiscretions—is perance that he did not see the fuller plications of the doctrine of the fficiency of the Scriptures. However, accuse him of neglecting or despisg the Bible would be not only the me of the ridiculous, but positively abolic.

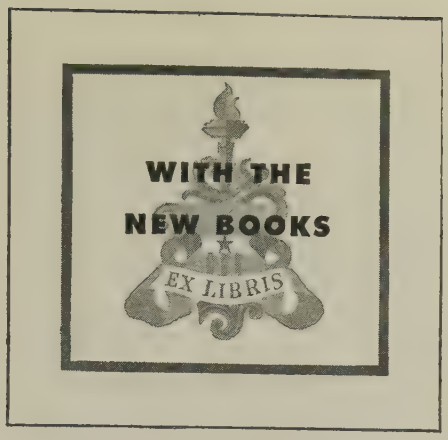
Grundtvig possessed at one and the same time a theologian's mind, a philosopher's heart and a poet's soul:

Blessed are the eyes that truly
Here on earth behold the Lord,
Happy are the ears that duly
Listen to His blessed Word.
When His words our spirits nourish
Shall His kingdom in us flourish.

Grundtvig's conception of the image of God in man is rather unique. He regards the gift of speech as that which separates man from the beast. Christ is the eternal, energizing, living "Logos" or Word. Man has been endowed with speech primarily that he might communicate with God, only secondarily that he may commune with his fellow men.

Grundtvig's idea of the Nordic Myth may give rise to misapprehension on the part of some. These myths form a large portion of the proposed curriculum for Grundtvig's school. Grundtvig, however, regards these myths as "insights into reality." The form is incidental and is surely to be cast aside. But the essence is to be retained as the abiding value. The author, Knudsen, here would have served the reader better if he had actually retold one of the old Norse tales, with which most Americans are quite unacquainted, and then have made a typical Grundtvigian application. The myths tell the dark struggle between the two contending forces of light and darkness, good and evil. The gospel story transcends the myth not only in its historic character, but in its positive solution of the otherwise darksome riddle of the mystery of life and death, pain and sorrow, disappointment and frustrations.

It would be difficult to peruse the pages of *Danish Rebel* without feeling that, while leaving certain things to be desired, here in the person of N. F. S. Grundtvig there is a Dane whose name is written in the Lamb's Book of Life. —John F. Gates.



Order your books from either house

Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

Amazing Dead Sea Scrolls, by William Sanford LaSor. Moody Press (1956), Chicago, Ill. 251 pages, $3.50.

This book is written for laymen and ministers who lay no claim to being orientalists or authorities in Semitics. This reviewer is among that number.

The author realizes his purpose in reaching the mind and interest of those for whom the book is slanted. It is a most helpful book and should be widely read. It serves to steady the thinking and correct the information of evangelical Christians in a time of confusion and excitement incident to a remarkable discovery. The book is based upon exhaustive documentation by a scholar in the fields of archeology and the Semitic languages.

He clearly explains for the lay reader the history and geography of these astounding discoveries and points up the relationship of the discoveries to Biblical literature and history. He suggests that time may prove the discoveries to have more influence upon Judaistic studies than upon studies of the Christian faith.

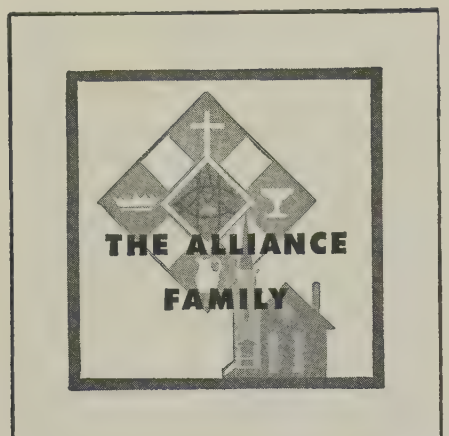
With the caution of a true scholar and at the same time the evident character of a true believer in the historical Christian faith, Professor LaSor preserves scientific objectivity without going off the deep end with premature commitments which violate true scholarship. He warns against untimely assumptions in areas such as the Messianic idea in Qumran.

His is an authoritative voice in an important hour in Christian apologetics. —Harold C. Mason.

The Woman of Tekoah, by Clarence E. Macartney. Abingdon Press (1956), Nashville, Tenn. 160 pages, $2.00.

The book bearing this title is a compilation of sermons by Dr. Macartney of which "The Woman of Tekoah" is the first. Among other Bible characters of whom Dr. Macartney speaks are Naboth, Jehoshaphat, Onesiphorus, Naomi, Agrippa, Malthus, Nathan and Onesimus.

With the artistry of a truly great preacher the author presents these personages in their Biblical setting. With the magic of words he transports the reader to Biblical scenes of tragedy and joy. The reader is gripped with the realism of God's Word as presented by a man of warm heart, vivid imagination and a Christian sense of truth and accuracy in dealing with Bible narrative. These intriguing character studies are restful reading.—Harold C. Mason.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. John C. Bucher and children, Paul, Ronny, Ruth and Elizabeth, arrived in Miami by plane from Chile, South America, on May 16. They are returning for their first furlough, having gone to the field in 1950. They have been stationed at Castro.

Mrs. J. W. Whipple arrived in New York on May 21 from Laos, Indo-China, on emergency furlough to care for Mr. Whipple's mother who has been very ill. Mr. Whipple is the chairman of the Laos field.

Rev. and Mrs. Fred A. Smith and children, Helen, Carol, Frederick, David and Lynda, arrived in Miami May 24 from Colombia for their third furlough. They have been stationed at Gigante.

Rev. and Mrs. George O. Moffatt arrived in Miami May 23 from Ecuador where they have just completed their fifth term of service. They have been working among the Jivaro Indians at Chupientsa in the southern jungles.

The New Generation

To *Mr. and Mrs. William J. Adams,* Arlington, Tex., a son, Timothy Paul, on April 3.

To *Mr. and Mrs. Richard Herritt,* Harrison Valley, Pa., a son, Thomas Allen, on April 3.

To *Mr. and Mrs. Ronald H. Julian,* Danville, Pa., a son, Ronald Homer, on April 20.

To *Rev. and Mrs. William C. Payne,* North Caldwell, N. J., a son, William Arthur, on April 11.

To *Rev. and Mrs. Earl M. Swanson,* Calgary, Alta., Canada, a son, Gordon Ralph, on April 1.

To *Rev. and Mrs. John Figard,* Arbuckle, Pa., a son, Stephen John, on April 25.

To *Rev. and Mrs. P. C. Haagen,* Dholka, India, a son, John Mark, on May 9.

To *Rev. and Mrs. G. W. Rose,* Oakland, Calif., on furlough from New Guinea, a son, Brian Jaffray, on April 26.

With the Lord

Mrs. M. S. Haag, wife of Mr. M. S. Haag, pastor of the Alliance church at Falls Creek, Pa., went to be with the Lord on May 15. The funeral service was conducted in Du Bois, Pa., by Rev. D. C. Kopp and Rev. E. C. Anderson. In addition to her husband she is survived by three daughters: Mrs. Douglas Warren (Ruth), Warren, Pa.; Mrs. Burnell Hoover (Crola), Du Bois, and Mrs. Thomas Neff (Trudell), Curwensville, Pa.

Revival Brings New Missionary Vision

The Community Church of Oak Ridge, Tenn., received a new missionary vision as the result of special meetings held April 10 to 17 with Rev. Roy Forward, of Orlando, Fla. Under the anointed ministry of the evangelist-missionary seven persons accepted Christ as Saviour and several others dedicated their lives to His service. Writes the pastor, Rev. John E. Craven, "The church caught a new vision; the spirit of revival continues!"

Officers on Foreign Deputations

Rev. Louis L. King, Foreign Secretary, left on May 24 for an extended tour of our Latin America fields. He went first to Argentina and later will visit Peru, Chile, Ecuador and Colombia. He expects to return to the United States about July 2.

Rev. Nathan Bailey, Vice-President, left New York on May 28 for the Philippine Islands, where he will take part in the dedication services in July for the Ebenezer Bible Institute on the new campus at Calarian, Zamboanga, Mindinao. En route to the Philippines Mr. Bailey will visit the Alliance fellowship in the Netherlands, India, Thailand, Cambodia, Laos and Viet Nam. On his return to the States he will stop in Hong Kong and Japan. He is scheduled to reach the States about July 21.

Pray that the Lord's blessing will attend the ministry of both of these brethren, and for safe journeys.

Father Assists at Son's Ordination

Rev. Colver J. Mason, pastor of Simpson Memorial Church, St. Paul, Minn., offered prayer at the ordination of his son, James R. Mason, in the First Baptist Church, Pillager, Minn., on April 22.

Holy Week Meetings Bring Refreshing

A week of meetings between Palm Sunday and Easter, with Dr. Armin R. Gesswein, of Pasadena, Calif., was held at the Kensington Church, Buffalo, N. Y., with blessing and encouraging results. Several sought the Lord, some were genuinely saved, and the church in general experienced new refreshing. The attendance at the three succeeding prayer meetings following the week of ministry jumped from an average of forty-five to eighty-six.

The church is organizing a weekly visitation program of about twelve units, covering all ages. The Board of Elders set the pace with a visitation night on Thursday, May 9. Other units will be the deacons and deaconesses, the AYF, the Crusaders Youth Group, the Young Adult Class, the Christian Service Brigade leaders and committee, the Pioneer Girls leadership and committee, the adult Bible classes, Sunday school and vacation Bible school staffs.

Letters

It Needed to Be Said

I write to express my appreciation for the article, "The Sin Question and the Son Question" (May 15). This is a very provocative article and these are words that need to be said, for so many times evangelicals are guilty of saying pious quips. I appreciated this fine scholarly and theologically sound article and hope it will be read by many with understanding.—MELVIN J. JOACHIM, D.D., *First Presbyterian Church, Mount Vernon, N. Y.*

Deeper Life Meetings in Victoria

Rev. C. R. Alton, pastor of the Alliance Tabernacle, Victoria, B. C., writes that Rev. Roland M. Gray recently conducted a very successful series of deeper life meetings. Approximately fifty persons sought the Lord at the altar. The Sunday afternoon healing services were blessed times of scriptural admonition and inspiration and several persons testified to a fresh touch from the Lord.

Mortgage Burned at Drake, Pa.

An impressive service was recently held in the Christian and Missionary Alliance at Drake, Pa., when the mortgage on the church parsonage was burned. The pastor, Rev. Harry Polding, was in charge of the service and Rev. Vernon Orner led the singing. Rev. Russell Schillinger, of Greenville, and Rev. W. F. Lias, of Sharon, also participated. Rev. D. C. Kopp, District Superintendent, was the guest speaker for the occasion. With the pastor and superintendent assisting, the church treasurer, Mrs. Mayson Thompson, ignited the mortgage. The congregation sang the Doxology as the document burned, and Rev. George Jones pronounced the benediction.

Pacific Northwest Holds Sunday School Contest

"Redeeming the Time" was the theme for the district-wide Sunday school contest held in the Pacific Northwest District during the month of April. Competition was keen among the thirty schools that participated and all but one school reported a substantial gain in attendance.

Bly, Ore., was the winner in Group A (1 to 74); Trail, Ore., won in Group B

(Continued on page 15)

Sunday

EADING—2 Samuel 2:1-11.
EXT—*"The men of Judah . . . anointed David king over the house of Judah"* verse 4).

David was crowned at Hebron be-ore he reigned at Jerusalem. So Hebron s a royal city, and so the place of love s always the place of kingliness. If we vould rule in human hearts and in-uence human destinies, we must have he heart of love. As I watch people n the work of God, I always see the oving heart go out in advance. Just s certainly the souls that have not won he highest victories of love, notwith-tanding the most brilliant gifts, will ecome disqualified for the highest ervice. If God is to . . . crown you or the highest place in His work, you nust get settled at Hebron, . . . in he place of perfect love. Sensitiveness, elfishness, irritability, censoriousness, ack of sympathy and gentleness and nfinite compassion will bar you from he highest work and grandest com-ensations.—A. B. SIMPSON.

ray for The Island World; Eastern, outh Pacific Districts, Mexico.

Monday

EADING—Ephesians 5:8-18.
EXT—*"Be filled with the Spirit"* (verse 8).

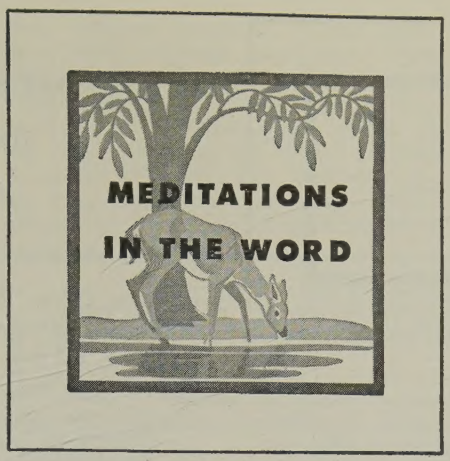
Pentecost is the indwelling divine resence producing the fruit of effec-ual, prevailing prayer, mighty atomic-owered faith and a dynamic passion or evangelism. The Acts of the Apostles vere acts of the Holy Ghost. Weak nd fearful before Pentecost, after entecost the apostolic church began nat epic march of world conquest, iumphing over all its enemies and naking Christianity a world religion. Vhat folly, blindness and guilt for the hurch to use inadequate human pro-rams and scrap God's blueprint of entecostal power and victory. We rely see broken, penitent hearts and enuine transforming conversions. Un-killed workers, blind leaders, ignorant f the power of the old-time gospel to ave and to sanctify are satisfied with ere decisions and fail to keep seekers revailing until they get what they seek. f the gravest import, we are losing the nse of the sinfulness of sin. The re-val we need is a revival of moral ghteousness, something deeper than nly believe."—THE HERALD.

ray for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

EADING—Matthew 25:14-30.
EXT—*"Well done, thou good and faith-l servant: thou hast been faithful"* verses 21, 23).

Our lives may have the smile of God on them, though in some hidden ay the world may never know. The dly mothers who have trained their ildren for usefulness in the kingdom



Compiled by EDITH M. BEYERLE

of God will, when the rewards are given, receive the "Well done" as truly as the sons or daughters who have wrought more publicly in world affairs. "In the knowledge of God is the only true wisdom; in the service of God, the only true freedom; in the love of God, the only true felicity; and these are all so vast that though they have their seed-time on earth, room for the harvest can be found only in heaven and eternity."—MRS. BETTIE MORRISON.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Psalm 37:1-11.
TEXT—*"Rest in the Lord"* (verse 7).

Admidst life's storms and cares and woes,
Admidst the plots and shafts of foes,
Admidst the powers that dare oppose,
Rest in the Lord.

Be it thy joy, O anxious soul,
Till thou shalt reach the heavenly goal,
Thy burden on thy God to roll,
Rest in the Lord.

Sickness may try, and losses come,
But thou art on the safe way home;
Thy Father will disperse the gloom:
Rest in the Lord.

In quiet calm, in Christ's own rest,
In secret strength for all opprest;
All things are working for the best;
Rest in the Lord.
—A. C. THISELTO.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Revelation 2:8-17.
TEXT—*"I know thy . . . poverty (but thou art rich)"* (verse 9).

May heaven forgive me for the times I think myself poor, when I ignore my abounding wealth. Riches of inspiring tasks whose monotony even is fruitful. Riches of kindly opportunity for all I would do or be. Riches of love, hidden treasures that beg to be discovered. Riches of prayer, riches of thought, riches of speech, paltry investments that yield a marvelous increase. . . . Riches of sorrow that wean me from the meaner wealth. Riches of success that make me walk erect. Riches of failure that are lifting me to the stature of Christ. Earth is so full of my possessions that they overflow into heaven and add to all my riches a wealth of hope and faith, a joyous expectation of life to come. Father, as I exult in my abundance of goods, let me not be abased in a poverty of usefulness.—AMOS WELLS.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Peter 1:1-9.
TEXT—*"Now for a season, if need be, ye are in heaviness through manifold temptations"* (verse 6).

Temptation, or testing, as the word means in this passage, is certain to be the portion of every child of God. No one is exempt. The word "manifold" means "of various character." Peter speaks also of "the *manifold* grace of God" (1 Ep. 4:10). The difficulty, however, lies in the lack of appropriation! Paul was so apt in his taking needed grace that he could say triumphantly, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). His testing became his triumph; his infirmities became his enjoyment; his "thorn" became his throne. Manifold grace for manifold testing; manifold blessing for manifold temptations, and manifold glory for manifold suffering. Oh, how magnificently munificent are all of our Father's provisions in grace.—PAMEII.

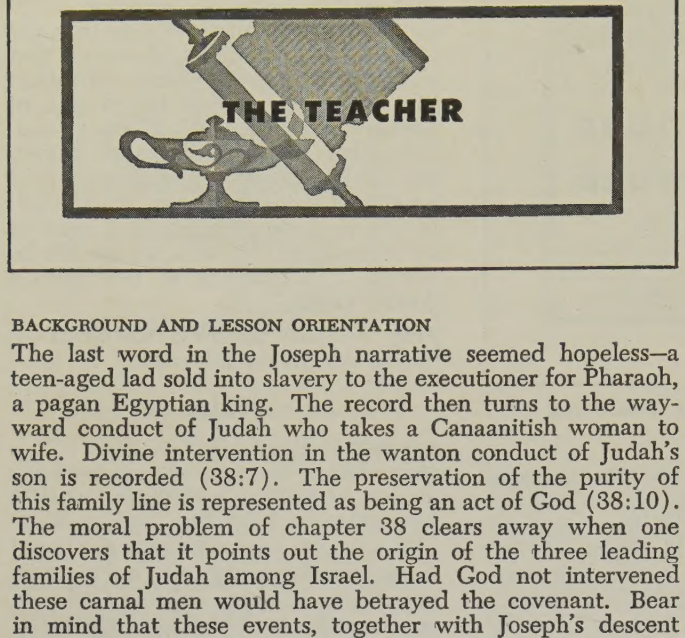
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—1 Kings 22:41-53.
TEXT—*"Asa's heart was perfect with the Lord all his days"* (1 Kings 15:14).

A father and his son were climbing a mountain. They came to a place where the ascent was difficult and dangerous. While the father paused to consider, the son said, "Father, choose the good path; I am coming right behind you!" Looked at from a spiritual point of view, these are solemn words. You are a father, but you have not weighed well the obligations. You are a worldly man and you are so eager about your industrial pursuits that you have not a serious thought of real hope above or beyond earthly things. . . . As the friend of the world you are an enemy of God. Did it never occur to you that in the path of worldliness and enmity your son is coming right behind you? For your own sake, and for his, beware.—ANONYMOUS.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—JUNE 23, 1957

Recognizing God's Providence

Genesis 39:20-23; 41:46-52

DEVOTIONAL READING—Psalm 105:1-6, 16-22

GOLDEN TEXT—*"The mercy of the Lord is from everlasting to everlasting upon them that fear him"*—PSALM 103:17

BACKGROUND AND LESSON ORIENTATION

The last word in the Joseph narrative seemed hopeless—a teen-aged lad sold into slavery to the executioner for Pharaoh, a pagan Egyptian king. The record then turns to the wayward conduct of Judah who takes a Canaanitish woman to wife. Divine intervention in the wanton conduct of Judah's son is recorded (38:7). The preservation of the purity of this family line is represented as being an act of God (38:10). The moral problem of chapter 38 clears away when one discovers that it points out the origin of the three leading families of Judah among Israel. Had God not intervened these carnal men would have betrayed the covenant. Bear in mind that these events, together with Joseph's descent into Egypt, are God's means of keeping this family totally unto Himself.

CONTEXTUAL CONSIDERATIONS

Chapter 39 resumes the Joseph narrative. The key to the record may be stated thus: God was with him. Soon he was elevated to the chief steward of the house—quite an achievement for one so young. There was some genius in Joseph but there was more of the grace of God which was responsible for his phenomenal rise. The fortunes of the chosen family then rested in him. It is natural that Satan should have tried to spoil the picture; Potiphar's wife became the tool. Joseph's victory over temptation seemed to end in a new tragedy for him. God wanted him elsewhere. The next step from prison was to be Pharaoh's house. The devious route which brought him to ultimate success served to develop him morally. It further served to teach him that his destiny was governed by a sovereign God.

SIMPLIFIED OUTLINE

1. *The Providence of God*—Genesis 39:20-23.
2. *The Business of the King*—Genesis 41:46-49.
3. *A Family Honors God*—Genesis 41:50-52.

KEY WORD ANALYSIS

(1) "All the food of the seven years" (41:48). The explanation of this statement follows in the context. Apparently Joseph went into areas where grain was plentiful and built granaries "in the cities" and in the fields around them. This shows Joseph's foresight and his organizational genius.

(2) "Priest of On" (41:50). Was the wife of Joseph chosen from the ranks of a heathen religion? An alternative translation is "prince of On." This would establish her as royalty—a relation more in keeping with Joseph's high office. In either event, it is quite apparent that Joseph's religion dominated the home.

COMMENTARY ON THE PRINTED TEXT

1. *The Providence of God.* (Gen. 39: 20-23).

Joseph's honorable conduct made him pay a serious price. Potiphar would certainly take his wife's word against Joseph, despite Joseph's fine record. Joseph was fortunate that the king's executioner did not take off his head.

The providence of God is immediately seen. Joseph was placed in the *king's* prison. Unknown to the young man, the next move was to be to the palace. While in prison God gave him favor in the eyes of the warden and his fellow prisoners. This fact should cause us to pray for men in difficult situations.

Soon Joseph had the responsibility for the administration of the prison. He was being prepared by God for greater responsibility. Here he learned how to handle the most difficult men, to make big decisions. Note that the Bible keeps reminding that God's elective grace is ever at work in the affairs of those He chooses.

2. *The Business of the King* (Gen. 41: 46-49).

Thirteen years have elapsed since the brothers' malicious act sent Joseph to Egypt. We now see a mature man of God and an experienced administrator. Through the dream which Joseph had interpreted, as well as the bountiful harvests which followed the dream, a pagan nation was being taught the sovereignty of God. This was a vital lesson in a context of polytheism and immoral religion.

Large accumulations of priceless grain were being deposited in localized storage depots. The language of the text impresses the reader with the vastness of the project and the abundance of the grain, as well as the continuous blessing of God upon His lone representative at work in a heathen nation.

3. *A Family Honors God* (Gen. 41: 50-52).

A despotic king of a heathen nation had selected and bestowed a wife upon Joseph. She had borne him two sons. He had been greatly honored. Joseph was not spoiled by all the honor nor did he forget the God of his father. He was not in any way rendered redemptively inefficient by his prestige and prosperity. Although an Egyptian bride with a pagan background might threaten to undermine the monotheistic religion of Joseph, the record pauses to show that Joseph's love for God dominated the home. It speaks well for the training of Joseph and Moses that isolation in a totally heathen environment did not ruin them. The same cannot be claimed of the sons of Jacob who came down later to Goshen. Idolatry became their besetting sin.

The names of Joseph's sons indicate the impression that his prison experiences and the hatred of his brothers made on him. In his success he wanted to forget the past. He also wanted to honor God with the present. Manasseh, *forgetfulness;* Ephraim, *fruitfulness*—these names would serve well to keep the past and present in balance. Is our experience perpetuated in the names of our children?

HELPFUL HINTS FOR LESSON PREPARATION

This well-known story can get in the way of its great redemptive value. Each event should be analyzed for its purpose. The Bible wastes no words on stories for the sake of their interest. It is the duty of the teacher to relate each event to God's plan of salvation. Good teaching requires diligent study and thorough preparation. Its reward? Spiritual development.

THE ALLIANCE FAMILY

(Continued from page 12)

(75 to 149), and Beverly Park, Wash., came out on top in Group C (150 and over). Beverly Park was the winner last year in Group B and is now in the C group. Gift certificates were awarded the three winners.

The contest was sponsored by the District Sunday School Committee composed of Rev. James Thompson, chairman; Rev. Rolf Hansen, and Miss Betty Lou Hartson, District Sunday School Secretary.

Spiritual Refreshing at Harrison, Ohio

Rev. David M. Irvine, pastor in Harrison, Ohio, writes of unusual spiritual refreshing that came to the congregation through the ministry of Berman Smith, of Greenville, Ohio, from April 23 to May 5. The presence of the Lord was very real throughout the special meetings, with several persons meeting the Lord for spiritual and physical needs. Local churches and nearby Alliance churches assisted by sending special music.

Indiana Prayer Groups Hold Meetings

The women of the Central Church of The Christian and Missionary Alliance, Anderson, Ind., entertained the first area rally of women's prayer groups on March 21, with seventy-five delegates representing ten churches.

Mrs. Merle Baker, of Anderson, was in charge of the morning prayer session, and Mrs. Huldah Brown, president of the local group, planned and directed the noontime program which included a fellowship luncheon. Mrs. D. W. Capps, India, spoke in the afternoon following the business meeting. Elected as officers were: Mrs. S. Clifton Thornhill, president; Mrs. Russell Kauffman, vice-president; Mrs. Juanita Weedman, secretary-treasurer. The fall rally will be held in Majenica, Ind.

Women Meet at Bowling Green

The ladies missionary prayer band of the Gospel Tabernacle, Bowling Green, Ohio, entertained the spring missionary prayer band rally on April 11 with sixty-five ladies present from ten churches.

Colored slides of the Alliance Bible school in Japan were shown and tape recordings made by Miss Mabel Francis and Mrs. Anne Dievendorf of that field were heard in the morning session. Rev. and Mrs. Kenneth Taylor, of High Point, N. C., soon to sail for Indonesia as missionaries, were the guest speakers. The delegates presented the Taylors with many items for their outfit.

Winter Haven, Fla., Host to Gulf Coast Women

The Gulf Coast area of the women's missionary fellowship of the Southeastern District held their fourth area rally in Winter Haven, Fla., on April 25, with about sixty delegates present. Among those present were several missionaries: Mrs. Jason Stoddard and Mrs. Gerhard Jacobson, retired from their fields of Congo and China; Miss Mildred Harrod, just back from the Philippines; Miss Edith Beyerle, formerly of West China, now editor of the Meditations in the Word in THE ALLIANCE WEEKLY; Mrs. Andrew Larsen from Colombia, and others. Rally officers are Mrs. J. M. Strickland, Mrs. A. N. Bostrom and Mrs. J. T. Vanneman.

Mrs. Harvey Bostrom, of Ecuador, spoke in the morning. Mrs. W. C. Boyer, of Congo, spoke in the afternoon session and Miss Dorothy Stoddard, a missionary daughter from Congo, led the group in a season of intercessory prayer.

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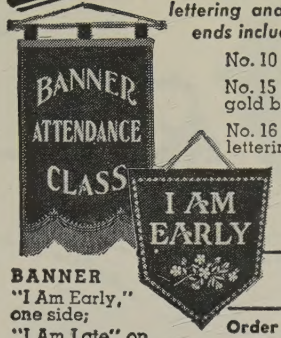

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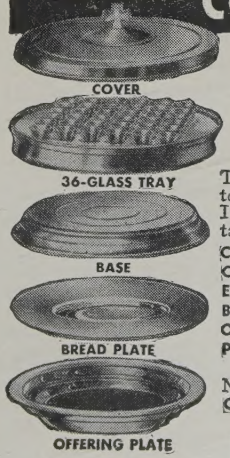

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The geographical extent of Indonesia is graphically compared to the United States

A Glorious Third Possibility

OVERWHELMED by requests for *The Light of Life* correspondence course, the Alliance Mission in the Republic of Indonesia is having to appeal for help. Following the precedent set in other Asian countries, the missionaries translated the introductory lessons covering the Gospel of John and advertised them in newspapers in Bali, Surabaya and Makassar, and in *The Bible Magazine* which goes to all parts of the islands. Though the ad appeared only twice, numerous replies began to arrive and in a short time the Mission treasurer realized that purchasing sufficient New Testaments to present a copy to each person completing the course would entirely exhaust the literature funds. The cheapest New Testament that can be purchased in Indonesia costs one dollar. The potential commitment at present is $4,000.

Printing costs, mailing, and personnel to handle the extra work involved present unexpected problems on a scale for which the Mission is not prepared. As things stand, either the course must be discontinued or the offer of a New Testament to those completing it must be withdrawn. Special gifts in quantity can make possible a glorious third possibility. Every dollar you send for this purpose will put another New Testament in the hands of an eager student of the Word. This unexpected opportunity must not be lost. Gifts should be marked "Indonesia correspondence course" and sent to the Treasurer.

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